> was not derived from hints thrown out in his lectures.[25]

Cullen also impressed on his students the necessity of adopting a sceptical approach 'when judging of the truth of things related to facts', and taught his students the value of 'a slow consenting academic doubt'. He insisted that all theories, including his own, were merely convenient devices to organize and acquire more facts of a general nature. All grand systems, like his own nosology, were consequently provisional and would, like Boerhaave's system, be overturned in the light of new knowledge. Of central importance to Cullen's reformation of medicine was the emphasis he placed on the communication of ideas. It was Cullen, Rush noted, who truly established English as the vehicle of public instruction at Edinburgh, and delivered medicine from its Latin 'fetters'. By assuming 'an English dress', the medical sciences could, as never before, receive 'the notice and inquiries of ingenious and observing men in all professions' and 'more easily ... associate with other sciences; from each of which it has received assistance and support'.[26]

Among the many attributes possessed by this ideal teacher, Rush was particularly impressed by Cullen's geniality and generosity, his erudition, his facility with languages both modern and ancient, and the broad range of interests which informed his lectures. He was

> acquainted with the histories and distinctions of the diseases of all countries, ages, stations, occupations, and states of society ... he took great pains to increase the influence of diet, dress, air, exercise and the action of the mind, in medicine.

Cullen's 'universal genius' extended to a variety of useful sciences other than medicine:

> He was minutely acquainted with the principles and practices of all the liberal, mechanical, and chemical arts; and tradesmen were often directed by him to new objects of observation and improvement in their respective occupations.[27]

Rush was dazzled by the practical possibilities, suggested by Cullen and his protégé, Joseph Black, of sciences such as chemistry and botany, and favourably impressed by their enthusiastic co-operation with local artisans and tradesmen to develop new methods of applying their discoveries. In one of his last letters as an Edinburgh student, he wrote to a friend in Philadelphia of his desire to participate in the development of American manufactures and of the possibility of setting up a china factory in Philadelphia.[28]

Материал, защищенный авторским правом

In his second year at Edinburgh, Rush also attended John Gregory's lectures on the practice of medicine, a course which Gregory shared with Cullen and taught in alternate years. Rush's letters indicate that, while he liked and admired Gregory as both a man and a scholar, he found his lectures disappointing. The most he could say for them was that they provided students 'with excellent practical observations', and commendable warnings about religious infidelity but 'they are by no means equal to the unrivalled Dr Cullen's, whose merit is beyond all praise'.[29] Cullen's lectures, Rush reported in the same letter, 'are worth their weight in gold' and he expressed his hopes that he would be able to transplant most of his teacher's doctrines to Philadelphia.

Theoretical systems had their problems, as Cullen never failed to warn his students, but their utility to new physicians about to set up practice or begin a course of lectures made them irresistible. Gregory had no medical system, such as Cullen's nosology, to offer his students and it was one reason, at least, for his general lack of appeal.[30] There is, however, a great deal of evidence in Rush's medical ethics that he nevertheless imbibed the lessons of Gregory's lectures on the duties of physicians. He also read with interest and admiration Gregory's recently published *A Comparative View of the State and Faculties of Man with Those of the Animal World.* Moreover, as a representative of the Scottish philosophy of Common Sense and a close friend of Thomas Reid, James Beattie, and other members of the Aberdeen Wise Club, Gregory was, no doubt, of great interest to Rush. Next to Cullen, however, the Edinburgh lectures Rush valued most were those of Joseph Black. He attended Black's lectures twice and when he subsequently took up the Chair of Chemistry at the College of Philadelphia in 1769, he based his lectures directly on notes taken from Black's course.[31]

Rush's extra-curricular activities in Edinburgh also resembled those pursued by Thomas Percival. Like the latter, he enjoyed the company of members of Edinburgh's famous literary and philosophical circles. He dined with his professors Cullen and Gregory, and another prominent physician, Sir Alexander Dick. It was at the homes of Gregory and Dick that Rush first met the historian William Robertson (who was, at the time, principal of the College) and David Hume. Unlike Percival, however, Rush's religious upbringing made it extremely difficult for him to enjoy the company of the moderate divines who were members of Robertson's circle. He was, understandably, impressed with their stature as scholars of renown but his New Side education made him

Материал, защищенный авторским правом